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PLEASE

let me thank all those who have renewed their subscriptions so promptly and with such generosity during December and preceding months. There are still a few more subscriptions to come in; and a fresh batch to come in this month, January. I know I can count on your boundless kindness and generosity to help me once again in this matter of "subscription gathering". It is tough going at my end — so much to be checked and recorded — as well as yours. Your prompt generosity is my great encouragement. New Year Blessings be yours.

— *Paul Crane, S.J.*

Cum Permissu Superiorum

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You Change Your Address:

Please let us know two or three weeks ahead if possible and please send us both new and old addresses. Thank you.

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Christian Order

EDITED BY

Paul Crane SJ

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NO. 1

Full Circle

THE EDITOR

ONE gets the impression these days that this is the way things, at last, are beginning to go. Yesterday's pace-setters appear now, not infrequently and on their own admission, as today's older and wiser men. Still groping, again on their own admission; but low-keyed and, indeed, humble in the best sense of that much-abused word, in their search. Reference here is to the secular world and there are, most certainly, exceptions to what should not be taken as a rule, but appreciated, rather, as a not unpronounced drift. The realization appears as increasingly theirs (the humble gropers, that is) that the trail they blazed, or appeared to blaze, in the bright days of their youth, was no more than a blind alley down which they led the feckless generation that followed them into a tinsel world, bereft of true substance, that succeeded only in taking them back into the shallowness of their empty selves. That world ends always as it can only end, in disillusion, moral decay and, eventually, the helplessness of death without hope, — of the soul as well as the body.

There can be no joy in this kind of world, for that can be found lastingly only in that which transcends death. This is the pearl of great price that the Christ Child brought clutched in His tiny hand, at Bethlehem; this is what the shepherds grasped with the light of faith when they groped their way into the cave where the Child was born; this

what the Magi came all that way to see and revere on bended knee; this is what the Child's mother and foster father knew and loved so much, thanking their baby for it from the depth of their hearts. For they saw in their little Boy, Who lay in the straw, the Saviour of mankind, God's Son Who would bring back to us lost ones the promise of Eternal Life. He would keep that promise on the Cross and manifest its glory before all the world by His bodily resurrection. This is what Christmas means; this is what lies at the very heart of the Christmas story: God amongst men, bringing new life — the Life of Grace — to lift their weariness from them and give them hope. Without it, where are we? What are we left with? Nothing but the sawdust of self-seeking secularism in our mouths; no substitute at all for the Grace of God in our hearts.

Tragically, these past twenty-five years have seen so many Catholics led away from the quiet joy that God's Grace alone can bring, by the empty-headed ones amongst them; priests and religious, both high and low, so many in rejection of their Faith, who would suit God to man rather than man to God; building, or attempting to build, a brand-new Church geared to what they think of so mistakenly as the mood of the moment. In the process they are quite prepared to tip the little Child of Bethlehem out of His crib and rate the story of His birth as made up of no more than myth.

Their creed is secularist, aping the secularism of an increasingly godless world; the new Church they would construct, therefore, in replacement of the old, man-made and man-centered. Instead of standing up to the prevailing secularism (now on the wane, as noted above), they have become its disordered and disorganized camp-followers, still picking up the fag-ends of the contemporary mob and calling this progress. Now, they are paying the price for their arrogantly self-centered stupidity. They are confronted with the crashing failure that their U-turn into secularism has brought in its train. Very evidently — to all, so often, except themselves — the young whom they would capture with their antics are fed up to the teeth with their stupidity, wearied with their endless ranting. What the ranters cannot see in their blindness is that what both young and old want in the Catholic Church today is not

the empty words of the self-appointed architects of so-called progress; but, quite simply, the Word of God made man. This is precisely what the ranters cannot give them. The reason why they cannot is simple; the Word of God is not in their hearts, and no-one can give what he himself has not got. May God have mercy on these false prophets, whatever the rank that is theirs in the Church today.

Meanwhile, the Catholic Church, which so many of them have betrayed, is coming full circle without them. The dog days for so many on whom they inflicted their falsehoods are nearly over. Not so for the false prophets, who have betrayed their high calling and, with it, their Church. So blind are so many of them that they still mistake darkness for light. Their choice is still for the dog days whose darkness is still their light. There they will remain. They must do. They are yesterday's men.

TIMELY WARNING TO TRADS

To the teachings of Vatican II
Fr. Parrot has only one clue:
Whatever the letter
The Spirit is better:
If you have that, you know what to do:

That 'spirit of Vatican II'
So protective of Muslim and Jew
If you're not ecstatic
Or crypto-schismatic
May shortly be gunning for You.

T. T.

It is unusual for *Christian Order* to publish in any one issue more than one article by any single contributor (the Editor excepted, by way of editorial privilege). An exception is made this month for Michael Davies. The reason is simple. The quality of his writing demands it.

Centennial: Newchurch Style!

MICHAEL DAVIES

The Church Indefectible

THE Catholic Church is indefectible. It can never fail. Our Lord has promised that the gates of hell shall not prevail against it, and that He will be with it always until He comes again in glory, to judge the living and the dead on the last day. He constituted His Church in a specific manner, and it will remain as He constituted it until the end of time. The Catholic Church will thus always be a visible, hierarchically-governed body in communion with the Bishop of Rome, the successor of St. Peter. It will always teach the truth which it received from its Founder and will offer to the members of His Mystical Body the means of holiness through the sacraments, which will enable them to live in accordance with the truth entrusted to us by Our Lord.

The divine guarantee of indefectibility applies to the Church as a whole. It guarantees only that a visible body recognizable as the Church Christ founded will exist when He comes again. It may be no more than a handful of faithful Catholics gathered around a persecuted Pope, as in the case at the dramatic conclusion of Robert Hugh Benson's novel, *The Lord of the World*, but this would still constitute the Church founded by Our Lord Jesus Christ. There is no guarantee that every part of the Church at

every time and in every nation will be preserved from failing. The *Catholic Encyclopedia* reminds us that the promise is made only to the corporate body and that individual churches may become corrupt, fall into heresy, and even apostatise. Every individual see or diocese is known as a particular Church. It is thus correct to refer to the See or Church of Paris, the See or Church of Milwaukee, the See or Church of Cologne. It is not correct to refer to the French Church, the American Church, or the German Church. The only particular See or Church that is assured of indefectibility is the See of Rome.

Loss, of the Sensus Catholicus

Since the Second Vatican Council, there can be no doubt that many dioceses throughout the world are in a state of at least *de facto* schism. In the December 1981 issue of the *Homiletic & Pastoral Review*, the leading journal for priests in the English-speaking world, an article appeared entitled "The Plight of the Papist Priest" in which an overwhelming case is presented to prove that a good number of dioceses in the United States no longer retain even a vestigial connection with the Catholic faith. This is even worse in Holland. The violence and hatred displayed towards the Holy Father during his recent pastoral visit to that country indicates that large numbers of Dutch Catholics do not simply appear to have drifted away from the Faith, but into the possession of the Evil One. There has certainly been no greater Catholic thinker during this century than Dietrich von Hildebrand. He wrote of the sense of being Catholic which the true believer possesses, the *sensus Catholicus*. Once that has been lost the faith soon follows. The loss of the *sensus Catholicus* is nowhere more apparent than in the liturgical revolution which has followed the Second Vatican Council. This revolution, in almost every particular, was not mandated by the Council, but is in manifest opposition to the teaching of the Council, to the spirit of the papally-approved liturgical movement, and to almost two thousand years of liturgical tradition. The very idea that committees of experts could improve upon this tradition is in itself an outrage, a sign of the insane pride which characterizes men of our era. The new

liturgy, writes von Hildebrand, "is simply not formed by saints, *homines religiosi* and artistically gifted men, but has been worked out by so-called experts, who are not at all aware that in our time there is a lack of talent for such things. Today is a time of incredible talent for technology and medical research, but not for the organic shaping of the expression of the religious world. We live in a world without poetry, and this means that one should approach the treasures handed on from more fortunate times with twice as much reverence, and not with the illusion that we can do it better ourselves". (cf. *The Devastated Vineyard*, p. 70)

Loss of a Sense of the Sacred

Even the form of the new Mass approved by the Pope — which is definitely valid, contains no heresy, and nothing that is intrinsically bad or harmful to the faithful — is, to quote von Hildebrand again: "without splendor, flattened, and undifferentiated". He warned us that: "The new liturgy actually threatens to frustrate the confrontation with Christ, for it discourages reverence in the face of mystery, precludes awe, and all but extinguishes a sense of sacredness". A sense of sacredness is what, above all, should characterize the celebration of Mass and the building in which the celebration takes place. The Holy Mass is a solemn sacrifice, the making present on our altars of the Sacrifice of Calvary, in which Christ our Saviour comes among us as both Priest and Victim. It is an event at which we dare to be present only in a posture of the utmost reverence and humility. The Catholic at Mass is present at ceremonies which are not of this world. In how many celebrations of the New Mass is such an atmosphere evoked or made manifest?

Liturgical Barbarism in New Zealand

There has been no more dramatic manifestation of liturgical barbarism than the vandalization of the Catholic Cathedral in Auckland, New Zealand, in 1985. To add insult to injury, this act of vandalism was perpetrated as a centenary celebration! A character in Newman's novel, *Loss and Gain*, explains to a Protestant friend: "The idea

of worship is different in the Catholic Church from the idea of it in your Church: for, in truth, the *religions* are different. Don't deceive yourself . . . it is not that ours is your religion carried a little further — a little too far, as you would say. No, they differ in kind, not in degree; ours is one religion; yours another". (see *Pope Paul's New Mass*, M. Davies, p. 113).

This is the judgement which anyone imbued with the true *sensus Catholicus* must pass upon those responsible for the act of barbarism which will now be documented: Ours is one religion, yours another. There is, alas, no way of explaining why this is so. It would be like trying to reason with a Mormon or a Jehovah's Witness. There is no common basis for discussion, no shared values, there can be no meeting of minds. It is sad, it is tragic, but it is the terrible reality of post-conciliar Catholicism. We must allow God to decide between us on the day of Judgement. It is a day we must all anticipate with fear and trembling, conscious of our countless sins, but there will be at least one ray of comfort for every traditional Catholic: We shall be able to say with relief: At least I am not the man who sent the bulldozer into the sanctuary of Auckland Cathedral.

A Centennial Appeal from a Bishop to His Flock

"Please give me your money to smash the sanctuary which our fathers built at the cost of great sacrifice and which they so much loved, so much revered, and which so often raised their hearts and minds to God. And furthermore, dear people, please give generously. I wish to obliterate every stone, every trace of the sanctuary, the Holy Place, where the Holy Mass was offered for them by the bishops and their priests on so many occasions. It is in this way that we can best honour their faith and their memory on this centennial occasion".

A Bishop's Letter

Bishop Denis Browne did not put it in quite these words, but this was certainly the gist of his statement. Here is the full text of his letter, which was captioned thus: "Bishop Browne Seeks Generous Support".

My Dear Parishioner

I am sorry it is not possible for me to address you more personally than 'My Dear Parishioner', but as you will appreciate, with almost 40,000 Mass-going parishioners in the Diocese, the task becomes almost impossible. I do, however, ask you to accept this as a very personal letter.

You will no doubt have heard that necessary renovations and alterations are required in St. Patrick's Cathedral. The Cathedral derives its name from the Bishop's Cathedra or chair. When appointed to a Diocese, the Bishop leads and guides his people from his chair. His 'Cathedra' is a symbol of his office.

The Cathedral then becomes the central church of the Bishop's Diocese.

In March next year the Diocese celebrates the centenary of the erection of the Cathedral nave and tower. When it was built 100 years ago the cost of erecting the building was shared by the community of Auckland. Catholics and non-Catholics alike contributed towards the costs. Now—100 years later, when refurbishing is required, we are asking for that same support.

The Cathedral parish as such has today only a handful of actual parishioners. Most of those who use the Cathedral for their Sunday or weekday Mass come from all over the city and the world. It is fitting therefore that at a time when major costs are to be incurred the Diocese and community share the burden.

I have not entered lightly into the decision of authorising the work involved. I am conscious of the burden you carry in supporting your own parish and the many needy causes which I and others bring before you seeking generous support. I am, however, convinced the Cathedral must be renovated and refurbished. The lighting, for example, is inadequate. Unfortunately, it is not just a matter of installing new lights. Much of the wiring will need to be replaced. It is worn out. This is just one example of the work to be undertaken. A list of the renovations is contained in the publicity leaflet I am enclosing with this letter.

One aspect which I would bring to your attention is the change to be made in the Sanctuary. When the Cathedral was built the liturgical requirements of the day were fulfilled in its design and layout. Today, however, the liturgical needs of our churches have changed. Our whole liturgy calls for greater participation with the people gathered around the Priest at the altar. The proposed changes in the Cathedral will make the liturgy more significant for all present.

May I then appeal to you to accept the changes that will take place and may I seek your generous support.

An appeal donation envelope is contained in this material and may be handed into your own parish on Sunday, 11th November. If you require a receipt please complete the details on your envelope.

I know the Cathedral has touched the lives of thousands over the years. It was built by our forebears at some great sacrifice and effort, to hand on the Faith we treasure today. I ask you to support me in this venture so that our children and theirs will share the same Faith and love God in the years to come. May God bless you and your family.

Yours sincerely in Christ,

✠ Denis Browne

Bishop of Auckland.

Bishop Browne Renews His Cathedral

Whatever faults Bishop Browne may have, he is not a man who dithers. Once the money he needed has been placed in his hand, he charged in with the speed and ferocity for which Attila the hun was so justly celebrated. He sent in a bulldozer (p. 7). The caption on the front page of his diocesan paper read, "The Machines Move into St. Patrick's". Note that there is not the least trace of embarrassment or regret in this caption. There is not the least hint of any incongruity, that a bulldozer should be brought in by a man claiming to be a Catholic bishop in order to undertake the same work of destruction that the Protestant heresiarchs undertook in Catholic sanctuaries of bygone days. Whether Bishop Browne was actually driving the bulldozer

cannot be determined from the picture. It would not be surprising, however, if the man capable of ordering such an act might not wish to undertake it himself.

The New Sanctuary

The caption accompanying this picture reads: "Bishop Browne speaks from the sanctuary following the blessing of the altar. The purpose of the changes at St. Patrick's to fit in with the new liturgy can be clearly seen in this picture".

This most certainly *can* be clearly seen: A small table has replaced the majestic altar of sacrifice. A lectern in its place for the interminable reading and talking which characterizes the New Mass, and the chair of the Presider. Bishop Denis Browne, is the focus of attention. Priest and people no longer face East together to offer their sacrifice, in accordance with the two-thousand-year-old Christian tradition. They no longer worship as their fathers did, face to face with God, *facie at faciem Dei*, towards the direction of the rising sun, towards the direction of the Second Coming, towards the direction of the heavenly Jerusalem upon which our minds should be focussed throughout our earthly pilgrimage. No, in today's religion it is no longer the life to come which matters; it is life upon this earth. It is no longer the transcendent God who is the focus of our attention during worship. Man has replaced God, man now worships himself. The liturgy has become a celebration of himself, of his work and of his play. No less a person than Cardinal Joseph Ratzinger noted in his article in the June issue of *Homiletic & Pastoral Review*, that in all too many cases today the assembly is doing no more than celebrate itself, which means to celebrate nothing. It is appropriate that Bishop Browne should be the focus of attention in the sanctuary which he has destroyed. That the people should gaze at him, and that he should gaze at them, and, I have no doubt, exchange many a fond smile in the process.

Congratulations from Protestants

"Jolly good show", the Protestants say. (p. 8) And well they might. That another Catholic sanctuary has been

destroyed in a manner that would have evoked the heart-felt admiration of the founders of their sect. What, one wonders, would the martyr priests of Britain, who died for the belief that the Mass is a Sacrifice, have thought of this smug, self-congratulatory scene? "But I believe that the Mass *is* a sacrifice", I'm sure Bishop Browne would tell us. Do you indeed, my Lord? Well if that is so, you are making a very good job of hiding it from us!

The Final Act

The old sanctuary has been destroyed. The tabernacle has been torn away from its position of honour on the high altar, and the altar has been smashed and replaced by a wooden table. The Protestant guests no doubt recalled with approval the words of their famous predecessor, Nicholas Ridley: "For the use of an altar is to make sacrifice upon it; the use of a table is to serve men to eat upon". It is unlikely that Bishop Browne spared so much as a thought for the warning of Pope Pius XII: "It would be wrong to want the altar restored to its ancient form of a table" and "to separate altar and tabernacle is to separate two things which by their origin and their nature, should remain united". Such ideas, he testified, came from "a wicked movement that tends to paralyze the sanctifying and sanctuary action by which the liturgy leads the children of heaven on the path of adoption to their heavenly Father". No, these words would not have occurred to Bishop Browne, who has literally turned his back on the heavenly Father, symbolized by the eastward direction of sacrifice. He faces man, not God, and this gesture, like all the changes at St. Patrick's, fits in with the new liturgy or new religion. The ethos of this new religion is conveyed in the picture which depicts what might be called the final act in the replacement of the old sanctuary and the new stage of the old religion by the new. This picture and that of the bulldozer in the sanctuary is all that needs to be said concerning the post-conciliar liturgical reform as it has been imposed in practice. Archbishop Bugnini, Grand Architect of the liturgical revolution, had every reason to boast when he stated: "The liturgical reform is a major conquest of the Conciliar Church".

Our reaction to this centennial celebration will decide what type of faith we have. Some will find it vibrant, meaningful, symbolic of the People of God on the march, and the ideal sanctuary in which to celebrate it. Others will adapt the words of Tacitus and say, "*Ubi solitudinem faciunt, instaurationem appellant*"—"where they create a wilderness they call it renewal".

AS WE WERE

FROM THE HISTORY OF A PARISH

The induction of the new Parish Priest took place in January, 1936. "After the singing of the *Veni Creator Spiritus*, Father A. addressed the congregation about the significance of the ceremony, which included two things. First the decree of nomination was read by a representative of the Bishop, and then the priest took the anti-modernist oath* and made his profession of faith. 'We Catholic priests', he declared, 'are not allowed to preach anything we like, but only that which has been handed down from the Apostles. With us, Catholic loyalty is a principle, not a matter of sentiment. The personality of the priest does not enter very much into it; the priest is regarded as the representative of our Lord'".

R. S.

*also then taken before Ordination.

True doctrine as essential to catechetical instruction is shown in this brief but effective article as central to the thinking of Pope John Paul II. Acknowledgements and thanks to *Lay Witness*.

Doctrine and Catechetics

J. L.

AS our previous articles have noted, Pope John Paul II leaves no doubt that: "Catechesis is intimately bound up with the whole of the Church's life. Not only her geographical extension and numerical increase, but, even more, her inner growth and correspondence with God's plan depend essentially on Catechesis". (CT, 13) This catechesis is rooted in the firm belief in the Divinity of Jesus Christ. The Pope is aware of the theological reductionism that has been reflected in certain catechetical texts and materials.

"The Synod Fathers (of the 4th Synod of Bishops held in October 1977) were indeed inspired when they asked that care should be given *not to reduce Christ to His humanity alone or His message to a no more than earthly dimension*, but that He should be recognized as the Son of God, the Mediator giving us in the Spirit free access to the father". (CT, 29)

We have also seen the forcefulness with which the Successor of Peter has reminded bishops of the priority of catechesis in all their pastoral efforts to renew the spiritual lives of their people.

A major theme permeating Pope John Paul II's *Catechesi Tradendae* is the necessity of assuring sound and authentic doctrine at all levels of the Church's life. He candidly refers to the "limitations or even deficiencies" in catechetical instruction evident in many places. "*These limitations are particularly serious when they endanger integrity of content*". (CT, 17)

The Pope is not an obscurantist or reactionary:

"Catechesis needs to be continually renewed by a certain broadening of its content, by the revision of its

methods, by the search for suitable language, and by the utilization of new means of transmitting the message (of Divine Revelation)". (CT, 17)

At the same time, however, he insists that catechesis is a form of presenting the word of God to contemporaries, and is *essentially* (though not merely) *doctrinal* in character. That is to say, catechesis must "give the whole message of Christ and His Church, without neglecting or distorting anything". (CT, 49) It is directly involved in "handing down the 'deposit of faith'." To do this it *must*:

- 1) "be systematic, not improvised, but programmed to reach a precise goal";
- 2) "deal with essentials"; (CT, 21)
- 3) "be sufficiently complete", always drawing its content from *the whole* Word of God, that is, from both Scripture and Tradition; (CT, 27)
- 4) be faithful to the great Creeds of the Church. The *Credo of the People of God* of Paul VI is especially singled out for praise as providing the essential elements of the Catholic Faith, especially those that presented greater difficulty or risked being ignored. This is a sure point of reference for the content of catechesis; (CT, 28)
- 5) include "true Christian moral teaching" and "the Church's social teaching"; (CT, 52, 29). From the "better knowledge of the mysteries of Christ", a "true conversion and a life more in conformity with God's will" will hopefully result;
- 6) be "truly objective" in setting forth "what is specific about Catholicism" and "free from the distorting influence of ideological and political systems or of prejudices which claim to be scientific". (CT, 30).

There can be no question concerning Pope John Paul II's thought concerning the centrality of doctrine in the catechetical process.

"Genuine catechists . . . refuse to accept an impoverishment of catechesis through a renunciation or obscuring of its message, by adaptations, even in language, that would endanger the precious 'deposit of faith', or by concession in matters of faith or morals". (CT, 53)

In one of the most stirring passages of *Catechesi Tradend-*

dae, the Pope affirmed once again the *right* of every member of the Lord's flock to the "integrity of content" that *must be communicated in catechesis*:

"In order that the sacrificial offering of his or her faith should be perfect, the person who becomes a disciple of Christ has the right to receive 'the word of faith' not in mutilated, falsified or diminished form but whole and entire, in all its rigor and vigor. Unfaithfulness on some point to the integrity of the message means a dangerous weakening of catechesis and putting at risk the results that Christ and the ecclesial community have a right to expect from it. It is certainly not by chance that the final command of Jesus in Matthew's Gospel bears the mark of a certain entirety: 'All authority . . . has been given to Me . . . make disciples of all nations . . . teaching them to observe all . . . I am with you always'. This is why, when a person first becomes aware of 'the surpassing worth of knowing Christ Jesus' (Phil 3:8), whom he has encountered by faith, and has the perhaps unconscious desire to know Him more extensively and better, 'hearing about Him and being taught in Him, as the truth in Jesus' (cf. Eph. 4: 20-21), there is no valid pretext for refusing him any part whatever of that knowledge.

"What kind of catechesis would it be that failed to give their full place to man's creation and sin; to God's plan of redemption and its long, loving preparation and realization; to the incarnation of the Son of God; to Mary, the Immaculate One, the Mother of God, ever virgin, raised body and soul to the glory of heaven, and to her role in the mystery of salvation; to the mystery of lawlessness at work in our lives and the power of God freeing us from it; to the need for penance and asceticism; to the sacramental and liturgical actions; to the reality of the Eucharistic Presence; to participation in divine life here and hereafter, and so on?

"Thus, no true catechist can lawfully, on his own initiative, make a selection of what he considers important in the deposit of faith as opposed to what he considers unimportant, so as to teach the one and reject the other". (CT, 30)

During his visit to Colombia last year the Pope spoke to a vast crowd, composed largely of the Indian inhabitants of that country, at Popayán, capital city of the state of Cauca, Colombia. His words were devoted largely to the relationship between popular devotions, which he praised, and evangelization.

The Pope at Popayan

POPULAR PIETY AND EVANGELIZATION

“GRACE to you and peace from God the Father and our Lord Jesus Christ” (Gal. 1:3).

Dear brothers and sisters:

1. I come to you from Rome, as a *Pilgrim and Herald* of the Gospel. First of all I want to greet fraternally the archbishop of Popayán and the bishops of this ecclesiastical province: of Ipiales and of Pasto; also the Ordinaries of the dioceses of the south of Colombia; I greet with affection the priests, men and women religious, and faithful gathered here. I also unite myself to all in *giving thanks to God and praising the Lord with joy*: “Let the peoples praise thee, O God; let all the peoples thank thee” (Ps 67 [66], 5).

It is a beautiful and moving experience to hear today from your lips this song which surely filled your ancestors with fervour. You are truly a people, who, for more than four centuries, celebrates *Jesus Christ, Teacher, Saviour and Redeemer*, praising him and giving him thanks.

I know, beloved brothers and sisters, that the Indios gathered here belong to different ethnic groups spread out over the vast territory of your country, I greet all of you, and I send my greeting from here, together with my blessing, to all the natives who, in valleys, on mountains, on pathways and along shores of the Colombian rivers are listening to me, and I invite them to praise and exalt with me the greatness of God.

My joy is immense in meeting you today, and being able to greet, in each one of your persons, a portion of the Colombian people, which is the object of preferential love and singular service by the Church.

2. In light of the reading from the Apostle St. Paul, which we have heard, dear brothers and sisters, I would like to celebrate with you today this Christian unity which has its basis in the Lord Jesus. Thus I want briefly to recall the graces which you have received from God during your Christian history, which should be translated, on your part, into a commitment of generous responses to the Lord in this privileged and difficult moment of your current pilgrimage as Church, Body of Christ and People of God.

In the year 1546, Pope Paul II created this diocese of Popayán, giving, so to speak, canonical shape to the *evangelizing actions* accomplished by brave missionaries and zealous bishops in the first decade following the discovery of the New World. Those outstanding evangelizers sowed here the *seed of faith*, teaching Christian doctrine and customs to a people which generously welcomed the Word of God and joined the Church.

From the beginning, the city was placed under the patronage of Our Lady of the Assumption, and the Virgin has made of this place a terrain *fertile for the Gospel*. Spiritually, too, since in Popayán there is an ecclesial community very much alive and promising, full of apostolic desires, in the field of youth, education, the family and charitable services, especially for the poorest. Isn't this a particular reason to *give thanks and praise to God*?

3. Your spiritual roots have made of you a strong people, accustomed to trial and suffering. How can we forget the last suffering. How can we forget the last earthquake of 31 March, 1983, on Holy Thursday, which devastated a large part of the city and filled with grief the inhabitants of all this region? Then, as now, I wanted to show you my solidarity and the faith of the entire Church so that Holy Thursday and Good Friday be transformed by the resurrection into a new springtime on the basis of the commandment of love.

I just visited the cathedral, centre and symbol of the local Church. I have prayed there for you and for your

loved ones, and I have thought that the majestic walls of that basilica, four times shaken by seismic catastrophes, are both sign of the tragedy that befell as well as presage of a strong revival, to which all are generously dedicated.

May God give you firm *hope* and may he be your *strength* in this hard task, since "unless the Lord builds the house, those who build it labour vain" (Ps 127[126]: 1). I accompany you with the affection of a father in your eagerness and desire that my presence here be *stimulus* for your total spiritual, social and material reconstruction, carried out with eyes fixed on our Father who is in heaven and who wants to see your Christian community as a family of brothers who know how to live together and walk united, sharing generously their goods.

4. In your people and in all the southwestern region of Colombia, thanks to the centuries-old evangelization, is found a faith deeply rooted, which finds expression particularly in extraordinary *manifestations of religion and popular piety*. This too is an expression of the Catholic faith which has marked the historic and cultural identity of Colombia. I therefore encourage you to persevere in these manifestations, which are a constant catechesis fostering a more intense and authentic religious practice, strengthening the bonds of union in the heart of the family of the children of God. A genuine Eucharistic and Marian piety is the guarantee of a deep and solid Christian life, which will also protect you from ideologies alien to the Gospel.

It can be said that popular piety responds to the group of values with which Christian wisdom and the religious sense of the faithful, above all that of simple people, confront the great questions of human existence, under the light of God the Father, directing them towards the kingdom of heaven and cooperation in the development of human history, according to the salvific designs of the Lord.

May your esteem for these religious practices not diminish!

In them you will find a *living synthesis* which strengthens faith in all the circumstances of life, in joy as well as sorrow; which reflects the thirst for God and involves a delicate sensitivity to God's attributes, such as paternity

and providence; which makes present in our lives Christ the Redeemer and his Blessed Mother; which enlightens the heart and which strengthens the new life in the Spirit; which gives strength for generosity and sacrifice; which engenders interior attitudes of patience, love for the cross, appreciation of suffering, acceptance of others and detachment from earthly things; which confirms civic and patriotic sentiments, raising them to God; which unites the different sectors of society through community manifestations and tightens the bonds of the Church community, making them an expression of the catholicity of the Church.

Infuse pious practices with biblical spirit

5. These are some of the great *positive aspects* of popular piety, which my venerable predecessor Pope Paul VI indicated in his Apostolic Exhortation *Evangelii Nuntiandi* (n. 48) and to which also the recent Instruction of the Congregation for the Doctrine of the Faith on *Christian Freedom and Liberation* also made reference (cf. n. 22). This was also the teaching of the Latin American Episcopate gathered in Puebla (cf. nn. 444-459).

Popular piety should be a means of evangelization and of integral Christian liberation, of that liberation for which the people of Latin America are thirsty, aware that only God fully frees from the slaveries and signs of death present in our day (cf. *Dominum et Vivificantem*, 57).

But, on the other hand, we notice that a popular piety which is poorly conceived has its limits and is exposed to the danger of deformation and deviations. Actually, if this piety were reduced only to mere external manifestations, without arriving at the depth of faith and the commitments of charity, it could favour the entrance of sects and even lead to magic, fatalism or oppression, with great dangers for the very community of the Church (cf. *Evangelii Nuntiandi*, 48).

So-called "popular Catholicism", popular piety itself, is really authentic when it reflects the universal communion of the Church, manifesting one same faith, the same Lord, the same Spirit, the same God and Father.

I invite you, then, beloved brothers above all those who are dedicated to tasks of catechesis and apostolate, to not

relax your effort to evangelize the masses, perhaps tending to be satisfied with a weak or superficial Catholicism; work to revitalize the apostolic movements, renewing their spirituality, their attitudes and their lines of missionary action without frontiers; to enrich pious practices by infusing them with an authentic biblical and ecclesial spirit; to make the liturgy — always carried out according to the Church norms — the centre and culmination of community life.

6. The Christian's life, which should be a true, uninterrupted worship of God, has its deepest and most splendid manifestation in *charity*. St. Paul clearly teaches us this, when, in recalling that all of us "are one body in Christ" (Rom 12:5), he emphasizes the mutual relations existing among us, and invites us to love each other "with fraternal love", so that we "outdo one another" in showing honour (cf. Rom 12:10).

In this spirit, my message of today from Popayán is addressed to all the People of God of the south-western region, but in a special way to the dear sons and daughters of the Indios communities here present as well as all the Indios spread out through the vast territory of Colombia. You are the object of a *preferential love of the Church*, and you have a special place in the heart of the Pope. I see in you the presence of the natives of the immense continent of America, which five centuries ago met the continent of Europe, forming the rich ethnic panorama of the New World from the fusion of races and cultures (cf. *Puebla*, 409). But, above all, I see in you a special sign of the presence of Christ, in his mystery of suffering and resurrection. The Pope has come to honour Christ, who lives in your hearts, in your families and in your people.

Along with the natives of the Cauca and of all Colombia I want to thank God for the gift of faith, which for almost five centuries now has been strongly rooted in your hearts and in your communities. The missionaries coming from Spain brought you *the Saving Message* of Christ and announced to you the teaching of Jesus according to your cultural patterns. In the midst of great vicissitudes and difficulties, at times also of misunderstandings, limitations or failures, the work of evangelizing has carried forward

with the help of God. There have always been bishops, priests, men and women religious, and lay catechists, who, filled with great ecclesial sense and affection for you, totally dedicated their lives to be at your side, sharing your very lot to thus be able to tend spiritually and materially to you.

Enrich the universal Church

7. With your constant fidelity to the faith professed in receiving Baptism and the other sacraments, with your correspondence to the gifts received, you have enriched the universal Church. I know that you keep firm in this *Catholic faith*, resisting the attacks of sects or ideologies alien to your sensibilities and your tradition. Be always *faithful* to the Church of Christ, to the commandment of fraternal love and reconciliation. This is the password which the Pope gives you today.

I also know that you strive to defend your culture represented in your languages, your customs and style of life; to defend your human dignity and also to obtain the rights that belong to you as citizens. May your striving always be along the Gospel line of love for all the other brethren and in accord with the norms of Christian ethics.

The Church supports these aspirations of yours; thus it desires, asks and strives that your conditions of life continually improve, so that you are able to enjoy every opportunity in the field of education, work, health, property, etc., that the other citizens of Colombia enjoy. Therefore, my predecessor, Pope Paul VI of happy memory, wished that the "Populorum Progressio" Fund, created because of his visit to Colombia in the year 1968, be totally applied in favour of the Indios peasants, particularly those of the Cauca.

8. May your social condition, human and Christian, be strengthened each day by your own efforts, sustained by your bishops, missionaries and Christian leaders, who are already plentiful among you. I specially desire and insistently ask the Lord to stir up from your communities *new vocations* to the apostolate, to the consecrated life, to the diverse ministeries, and especially to the ministerial priesthood, so that you can count on *priests of your own blood*.

Beloved brothers and sisters: I end by encouraging you with the very words of St. Paul, which have inspired this ecclesial meeting of prayer, dialogue and friendship; "Let love be genuine; hate what is evil, hold fast to what is good; love one another with brotherly affection" (Rom 12:9-10).

May the Blessed Virgin, who at the beginning of the continent's evangelization showed here predilection for the Indios in the person of Juan Diego, and who has also shown it to the Colombians in Chiquinquirá, continue helping and protecting you always as a kind and caring Mother.

To all those here present, to your families, to your children, elderly, sick and all who suffer. I offer a heartfelt blessing.

SORROW FOR SIN

Mother Mary Immaculate
The Lord is with you.
One of a motley crowd
Virtue small in stature,
I have
No tree to climb
To catch sight of Him
As He passes by,
Dear Mother Mary
As he goes by
Ask Him just to glance my way,
That I may see my image
In the eyes of God.
And Peter going out
Wept bitterly.

Father Joseph Brown

It is good to welcome Henry Edwards back to the pages of *Christian Order* — this time, in the Editor's opinion, with one of the most timely and incisive pieces we have had from him for a long time.

Pilgrims and People?

HENRY EDWARDS

BETHEL, Pisgah, Nebo, Peniel, Ebeneser, Moriah, and Libanus: here are names of not a few Welsh chapels. Some of them are within easy walking distance for me, despite my arthritis and much else. There is very much to admire and to respect in Welsh Radical and Evangelical Protestantism; but some of us who have belonged to this constituency, which has had so much to do with Welsh life, have been forced to leave it. And one of the reasons is hinted at in the very names of these chapels. They remind us of the great pilgrimage of the people of Israel from Egypt to Canaan—even, indeed, before their sojourn in Egypt. The great Welsh Calvinist, Williams Pantycelyn, is known throughout the world for his hymn, "Guide me, O Thou great Jehovah, pilgrim through this barren land". Another of his hymns is "*Rwyf yn Caru'r Pererinion*" ("Much I love the pilgrims"). Many of his and other Welsh chapel writers' hymns employ the pilgrim motif.

The saintly Ann Griffiths, whose writings now repose in the Vatican, was the author of "*Mae'r dydd yn dod i'r had brenhinol*". One verse begins (I give the English):

"Pilgrim, worn with stress of tempests,
Look and see the dawning Light."

Radical Protestantism and Pilgrimage

Radical Protestantism is essentially shot through with the idea of pilgrimage. The Catholic Church has nothing like Bunyan's *Pilgrim's Progress*, which I know almost by heart (I have a version in Welsh). And then there is that "favourite" among chapel hymns among the English, "Come ye that love the Lord" with its chorus, "We're

Marching to Zion". It is ironic that in the name of reform the Protestant Reformers set about stopping the pilgrimages to Canterbury, Walsingham, Mair o Ben Rhys, Ffynnon Gwenfrewi, and many other holy places. But after a season they restored the idea by way of metaphor. And that for at least two reasons.

First, they had come to possess a most exaggerated sense of the Old Testament; secondly, they had elaborated the idea of what is called The Gathered Church. As to the first, if I were a Welsh Bertie Wooster (see P. G. Wodehouse's *The Long Sermon Handicap*) and a constant chapel-goer, I should be ready to bet that at most chapels the text of the sermon would be taken from the Old Testament. If the sermon were given by a local preacher, the chances would be such that I suspect no bookie would take the bet. Perhaps it is no accident that about the most famous group of Radical Protestants bears the name of the Pilgrim Fathers, a group which on arrival in New England set up laws based upon the Old Testament. I do not complain of reverence for the Old Testament. Of course I do not. I believe S. Bernard spent fifteen years composing his commentary upon the Canticles. No, it is the over-emphasis of which I complain. Indeed, I cannot help noticing that such over-emphasis has recently been discerned by some in Holy Church.

The "Elect" and Ongoing Revelation

As to the second, it is very well known that radical Protestantism has a habit of weeding before the harvest, contrary to the lesson of the parable of the field of wheat and tares. Here is a temptation not so much of good men but of good men who know they are. It is a special temptation of those misguided Christians of their sort who appear to claim that they are able to detect the elect. Sometimes this habit leads to such extremes that chapel folk are amused. There was, for instance, an obscure sect which was nicknamed Gadsby's Worms. Someone told me that some members lived in my neighbourhood. I believe they were prototypes of the people in *Cold Comfort Farm*, a very clever parody of novels by Mary Webb about the Welsh Marches. Then near Godalming were the Cocolites, who used cocoa in the communion service. The Muggleton-

ians are best remembered if only for the hymn they sang for over 200 years :

"I do believe in God alone,
Likewise in Reeve and Muggleton;
This is the God which we believe;
None salvation-knowledge hath
But those of Muggleton and Reeve."

There is a tradition remembered in a Protestant hymn ("We limit not the truth of God") that, before the Pilgrim Fathers sailed, a preacher told them that God had more truth to give them. Now here is yet another aspect of the pilgrim motif; and it is, perhaps, the most dangerous. Strictly speaking, there are truths, already given in the original Deposit of Faith, which we may come to know. But the Protestant of the more liberal sort never supposed that. He believes that, as time goes on, really new truths, truths not within the Faith once delivered to the saints, will appear. I acquit the genuine Evangelical chapel folk of such an error. But it exists; and I regret that the error has been found and is said to be found now within Holy Church.

That the idea was condemned in the *Syllabus* and in *Pascendi* is fairly well known. Not a few of us have, however, found that S. Pius X was right in writing that these enemies "seek to make a conspiracy of silence" when "an adversary rises up against them with an erudition and force that renders him redoubtable" (*Pascendi*). It is necessary to purge our minds of this error, if indeed we have ever entertained it. There is no pilgrimage for Catholics after the truth. S. Paul (2 Tim 3, 7) writes of those who are "ever learning and never able to come to the knowledge of the truth". But there is a rather pleasant and rather superior man who just cannot believe that he has found it. I remind myself of the story of Naaman, the Syrian, who demurred on being told by Elisha to wash in the Jordan so that he would be cured of leprosy. Were not the rivers of Damascus better than all the waters of Israel? And so a man may come up against the truth of the Gospel and find it much too easy to believe. When my wife was still a Quakeress (an overseer), she attended a kind of (quarterly) business meeting at which one Quaker after another harped upon the need to search and search for the truth. For the first—and as it proved the last—time my wife spoke: "Why are you

still searching? Have you not already found. . .?" It was that meeting which, probably, by the grace of God helped her into holy Church in 1983.

Is the Church Militant a Pilgrim Church?

In what sense may we say that what we used to call the Church Militant is the Pilgrim Church? I believe the right answer is not the Church herself but individual members of it. And then we should think again of what their pilgrimage actually is. In the new version of *Y Testament Newydd*, the Welsh version to be used by Welsh-speaking Catholics, the obvious Welsh word for "pilgrims" is not used in the two texts in "Hebrews" and 1 Peter 2. That word is "pererinion". The word used is "altudion" (exiles) in 1 Peter 2. In the context of 1 Peter 2, we are to be strangers and pilgrims from what Bunyan called Vanity Fair — from "carnal desires which war against the soul". Many people have commented upon the fact that Bunyan wrote his great allegory in prison. Some have suggested that he took some of his characters from fellow prisoners. He was on his pilgrimage while he was fettered. No doubt that in that sense Bunyan was "static". There is a vogue now for opposing "static"* and "dynamic"; and I dare say that the vogue has to do with our interest in things electric. Years ago I came to suspect "dynamic". If I hear in a sermon that we cannot stand still — either we shall go back or go forward — I have what the old Quakers called a stop in my mind. I owe it to Byzantine Christian friends that I have learned not to put much trust in mere extension and movement. A growth in depth, increase of sanctifying grace — yes, of course. What I oppose is that Faustian restlessness which is upon us as a plague. There is all the difference in all the heavens between what Mother Theresa is doing and what a very busy philanthropist is doing, though it may seem that there is only a hair's breath in a distinction. Holy Church was extraordinarily right in picking the Little Flower as patron of the Missions. She never went anywhere, except into "the desert".

Pilgrim Church and People of God

With the Pilgrim Church we have the People of God. As

**Pascendi*: insists upon what is "stable" and "immutable".

soon as I heard it, I was uneasy. At last Cardinal Ratzinger has qualified. He has rightly dared to suggest that the phrase could have wrong connotations. It is a biblical phrase. It was used in the Old Testament to describe the people of the Old Covenant. S. Peter takes the phrase and virtually changes it by calling members of Holy Church "a peculiar" people. There must, I think, be a play on words here; for "peculiar" is a word related to pecunia (money). Much of the chapter (again, 1 Peter 2) dwells upon what is "precious", one of the first Pope's favourite words. In the first chapter he tells us that we were redeemed not with corruptible things but with the "precious Blood of Christ". In the second he tells us that as chosen of God we are "precious". In the same vein S. Paul tells the Corinthians and us that we are "bought with a price" (1 Cor. 6, 20). The more we meditate upon that, the more we may be able to see that "the People of God" i.e. Holy Church is not any "people". In our strange time, though the business may go back to the Puritan Commonwealth and certainly to the French Revolution, arrived a notion of "the people". This "people" possesses a messianic quality. You will see it in Mazzini's "we believe in 'the people' one and indivisible, not the high castes and those who are privileged". Michelet was thinking like that when in 1792 he called the people of France "reason, eternal reason". In the 19th century the great Lamennais was ready to cut himself from the Church because for him "the People" had replaced the Church. At the other end was de Maistre: "the word 'people' is a relative term which has no sense when separated from the idea of sovereignty . . . without sovereignty there is no ensemble and no political unity". The young Disraeli made the same comment when he opposed himself, not, as some may think, to those like the Charists but to the newly enfranchised middle classes who were putting themselves forward as the real people of England. G. K. Chesterton's "people" are nearer the real thing, "the secret people", those "who have not spoken yet". There are, for that matter, a large number of literate and quite intelligent Catholics in these Isles who have been paradoxically silenced by the powerful "people", the self-elected leaders of Catholic thought. Despite my being in a lodge in a Welsh wilderness, I often come upon them. They speak in whis-

pers, or uncertainly, or in a kind of verbal shorthand. If they dare speak out loudly, in the words of S. Pius X, they are charged with ignorance. They have a special patron saint, that little Danish boy who, in the version given us by Danny Kaye, exclaimed: "the King is in the altogether". Perhaps they are quite widely under-estimated.

Folk and People

Then there is that antiphonal Psalm: "Praise him all ye nations: praise him all ye peoples". Is it just another characteristic pleonasm? Perhaps is it not. I know that in Welsh it is not. "Cenhedloedd" (nations, gentes) has the sense of national distinctness, of a folk rather than of an amorphous "people". We may fear an exaggeration: that error which conduces to what we call "racism", an exact definition of which Vatican II, despite *Nostra Aetate*, has not given us. The virtue of Pietas should dispose us to an extension of love which step by step enables us to love all men. But we must have the steps, just as we must have the rungs of the ladder to reach the roof. I think once again of G. K. Chesterton.

Oh, how I love humanity
With love so pure and pringlish;
And how I hate the horrid French
Who never will be English.
The chapel round the corner
Where we learn with little labour
Just how to love our fellow men
And hate our next door neighbour.

If "nationalism" means a due extension of Pietas towards our kinsfolk in our nation (N.B. Natus), well and good. I have just returned from a visit to the Wyllye Valley between Salisbury Plain. I go there at least once a year, and I am now rather well known to the natives. I can even sing the Wiltshire anthem:

"The vly, the vly
The vyl be on the turmit
'Tis all me eye
Fer I to try
To keep vly off the turmit".

Here and there a squat little pre-reformation church flies the Cross of St. George. The locals in the pub in which I

stay are well aware that I am a Welsh Nationalist. I should like to think that they are English Nationalists. There are a few officers and retired officers of the English army there. I had tea with a retired colonel last September. A most ancient colonel in another village is in the habit of publicly reviling me as that "b. . . . Welshman again !" And then he offers me a drink. All in excellent good taste. If anyone does not understand that, he will not understand much. Of course in one sense it is "divisive". That is, there is an honest admission that two different nations actually exist. But something must be done to maintain the authentic catholicity of Holy Church. With certain important qualifications (vide the Eastern Rites), Latin and the immemorial Latin Mass with that great Roman canon provide one answer. There is, moreover, the Papacy. There is — some would say that there ought to be — some final authority to command and to be obeyed, some last judge, an anchor in the midst of the stormy seas of what we know as history.

JUST A THOUGHT

Did You mind when,
In order to improve it,
We took Your perfect Sacrifice,
Up-dated it,
Translated it,
Re-stated it,
More economically,
More ecumenically,
More ambiguously,
Or did You prefer,
The Mass?

—*P. Runaghan*

Below, we reproduce a letter sent to *The Universe* on October 18th last year. Whether or not it was published in *The Universe* we do not know. Mrs. E. M. D. McLeod is Head Teacher of St. Joseph's R.C. Infants School, Crown Dale, Upper Norwood, London, S.E. 19. She would welcome comments from readers.

Teaching the Faith

Dear Editor,

Of course "The Eucharist is about caring", but M. E. Tunney is right also to be alarmed because although this aspect is important it is not the principal Truth we teach our children about Holy Communion, and if it is put first or given undue emphasis it will distort the real Truth, and lead to confusion later. We want our children to have both—a clear understanding of the Church's age old teachings, and a loving attitude to all.

To this end we respect the child for what he is — a reasonable being with an immortal soul made, in the image of Almighty God, with the great powers of Intellect and Free Will. That means, he is able first to know and understand the Sacred Truths of the Faith and second to love God and other people and choose how he behaves towards them. The present fashionable emphasis on "caring and sharing" at the expense of "knowing and understanding" has proved disastrous, as children brought up on this kind of religious teaching as found in "Veritas" and "Brusselmans" reject its half truths later, and do not practise their Faith in adult life, causing great misery to themselves and their families.

For the Eucharist, let's teach the children first and foremost that they receive the Living Christ, Second Person of the Blessed Trinity in Holy Communion. Let's pray that this teaching is re-inforced by the extreme reverence of the priest and congregation during the Holy Sacrifice of the Mass—especially at the reception of Holy Communion and the prayerful Thanksgiving after. Then I tell my children

that Our Blessed Lord comes to them, first because of His immense personal love for each one of them makes Him eager to be really close to them now, without waiting until they reach Him in Heaven; and second to "heal" them from faults like selfishness, greed, etc. so He can strengthen them to keep *both* the great Commandments as stated in Luke 10: "Thou shalt love the Lord thy God with the love of thy whole heart, and thy whole soul, and thy whole strength and thy whole mind; and thy neighbour as thyself".

So compassion, in its rightful place, is not only good, it is essential for a committed Catholic, but if it is put first and given undue emphasis, it is like putting the cart before the horse, it leads nowhere.

This brief exposition of Religious Teaching, obvious as it is and taken for granted for generations, needs re-stating loudly and clearly now because Catechetics has taken the wrong path in this country for the last 20-25 years. Unfortunately the false shepherds of Corpus Christi College of Religious Education, led astray by teachers from Germany and Holland, did immense harm, before Cardinal Heenan was forced to close their College. Sadly their influence still permeates many Catechetical Centres, Colleges of Education and Schools. This has led to widespread ignorance of the True Faith in younger Catholics resulting in the massive lapsing from the Church we see around us.

This is causing deep concern to many good priests, parents, school governors, teachers, etc. I feel we must work together without rancour or recrimination to put things right, in a prayerful spirit and in real charity. Already the Catholic Headteachers of the Primary Schools in Croydon have met to discuss a Common Core of Doctrine which should be taught to all our children by the age of eleven, so they go on to their Senior Schools with a well balanced and comprehensive understanding of the Catholic Faith. We would be delighted to hear from any other experienced Catholic teachers who could contribute to our "Headings of Doctrines", and of course we are grateful for the prayers of all good caring Catholics who are distressed at the present sad state of Religious Education in so many of our schools.

Yours sincerely,
Daphne McLeod.

The Church of Christ

MICHAEL DAVIES

PART II

THE CHURCH INDEFECTIBLE IN HER DIVINE CONSTITUTION

IN his Consistory Allocution of 2 June 1944, "The Mandate Confided to Peter", Pope Pius XII stated:

Mother Church, Catholic, Roman, which has remained faithful to the constitution received from her divine Founder, which still stands firm today on the solidity of the rock on which His will erected her, possesses in the primacy of Peter and of his legitimate successors the assurance, guaranteed by the divine promises, of keeping and transmitting inviolate and in all its integrity through the centuries and millenia to the very end of time, the entire sum of truth and grace contained in the redemptive mission of Christ.

Pope Pius XII was referring here to one of the greatest prerogatives of the Church, her indefectibility. The word *indefectible* means unable to fail. When used with reference to the Catholic Church it means that the Church will persist until the end of time, and that she will preserve unimpaired her essential characteristics⁴⁴. The constitution received from her divine Founder must, as Pope Pius XII explained, remain firm. The Church will always remain faithful to it, particularly in the two aspects specifically mentioned by the Pope, the transmission of truth and grace. We can be absolutely certain of this because the constitution of the Catholic Church has a divine origin. Our Lord Jesus Christ Himself founded His Church, and He imparted to her the divine constitution which He has solemnly guaranteed will remain essentially immutable until the end of time. The Church can never undergo any change which would make her, as a social organism, something different from what she was constituted by Our Lord⁴⁵. If any essential change took place in her constitution she would

cease to be the Church which He had founded. It would mean that Our Lord had made promises which He could not fulfil, which would mean that He was not divine. This would make the entire Christian religion meaningless. It is also worth recalling what has already been explained, that, in her innermost reality, the Church is Christ in the world today. If the Church required us to believe what was false, Christ would require us to believe what was false. If the Church offered us sacraments that were invalid, Christ would be offering us sacraments that were invalid. If the Church offered us sacramental rites that were implicitly or explicitly heretical, or were intrinsically bad, and necessarily harmful to souls, then the responsibility for these aberrations would be that of Our Lord Jesus Christ Himself. It is manifestly impossible that such a situation could ever occur if Our Lord is indeed divine, if He did indeed found a Church, and did indeed endow it with an indefectible constitution.

THE HOUSE OF THE LIVING GOD

Reference has already been made to the fact that the Dogmatic Constitution *Pastor Aeternus* of the First Vatican Council described the Church as "the house of the living God" (*domus Dei viventis*). In this house nothing can be authorized for the universal Church that is intrinsically prejudicial to the faith or practice of the Christian life.⁴⁶

What is the basis for our belief that the divine constitution of the Church is indefectible? The first Vatican Council taught in *Pastor Aeternus* that the Church is built on a rock and will continue to stand until the end of time (*ad finem saeculorum usque firma stabit*). This means that she must continue to stand *without essential change** until the end of time. We know with absolute certainty that the Church will remain as Christ constituted her *ad finem saeculorum*. This has been guaranteed by Our Lord Who

* The term "essential change" is used here in the sense given to it by scholastic philosophy, and not its current usage. In everyday speech an essential change is one that is necessary or urgent. If the battery of one's car ceases to function it is "essential" that one changes it. In scholastic philosophy the essence or nature of any object is what makes it what it is and not something else. It means its innermost reality. When something undergoes an essential or substantial change it is no longer what it was before. During the Mass what were once bread and wine becomes the true Body and Blood of Christ. Their essence, substance, nature, have been totally transformed.

gave His powers to His Apostles in perpetuity, told them to preach His doctrine in its entirety, and promised to be with them until the end of the world.

All power is given unto Me in heaven and in earth. Going therefore teach ye all nations: baptizing them in the name of the Father and of the Son and of the Holy Ghost. Teaching them to observe all things whatsoever I have commanded you. And behold I am with you all days, even to the consummation of the world.

(Mt. 28:18-20).

Those who refused to accept the teaching of the Apostles would be condemned: "He that believeth and is baptized shall be saved: but he that believeth not shall be condemned" (Mark 16:16).

In his work *De symbolo apostolorum* (The Apostles' Creed) St. Thomas Aquinas lists four characteristics of the Church which distinguished her from all rival bodies. She is one, holy, Catholic, and she is also "strong and firm" (*fortis et firma*). "*Haec autem Ecclesia sancta habet quatuor conditiones, quia est una, quia est sancta, quia est catholica id est uiversalis, et quia est fortis et firma*". St. Thomas presented these four characteristics as integral to her divine constitution, and by the term *fortis et firma* he taught that she is apostolic and indefectible⁴⁷. The Church cannot fail because Jesus Christ is the foundation upon which she is built, and she has the Apostles as a secondary foundation⁴⁸. The word "apostle" means a messenger or ambassador, but in biblical terms it came to be accepted primarily as denoting an authentic witness of the resurrection (Acts 1:21-26).

Our Lord has given His formal guarantee that the gates of hell will *never* prevail against His Church (*et portae inferi non prevalebunt adversus eam*—Mt. 16:18). In particular, Peter, among all the Apostles, was the rock upon which the Church was built (*tu es Petrus, et super hanc peram aedificabo ecclesiam meam*—Mt. 16:18). Peter and his successors were guaranteed a supernatural assistance which would ensure that the faith of the universal Church could never fail — *Ego autem rogavi pro te* — "But I have prayed for thee that thy faith fail not: and thou, being once converted, confirm thy brethren" (Luke 22:32).

The word for "Peter" and "rock" in the original Aramaic is the same — *Cephas*. It is Peter who is the rock of the Church. Christ teaches plainly that the Church will be the Society of those who acknowledge Him, and that this Church will be built on Peter. The Church is the house of the living God — *domus Dei viventis* — and Peter is to be to the Church what the foundation is to a house. He is to be the principle of unity, of stability, of increase

He is the principle of unity, since what is not joined to that foundation is no part of the Church; of stability, since it is the firmness of this foundation in virtue of which the Church remains unshaken by the storms which buffet her; of increase, since, if she grows, it is because new stones are laid on this foundation. It is through her union with Peter, Christ continues, that the Church will prove the victor in her long contest with the Evil One: "the gates of hell shall not prevail against it"⁴⁹.

Our Lord established His Church as a society subordinated to a single supreme head, and so it follows from the very nature of the case that this office is perpetual.

For the Church must endure to the end the very same organization which Christ established. But in an organized society it is precisely the constitution which is the essential feature. A change in constitution transforms it into a society of a different kind. If then the Church should adopt a constitution other than Christ gave it, it would no longer be His handiwork. It would no longer be the divine kingdom established by Him. As a society it would have passed through essential modifications, and thereby would have become a human, not a divine institution⁵⁰.

The First Vatican Council had intended to promulgate a Constitution on the Church, but there was not enough time available to complete its work. The Constitution did not proceed further than its first draft, and is hence not part of the official teaching of the Church. But as it had been carefully prepared by theologians and presented to the Fathers of the Council it may be said to represent the mind of the Magisterium at that time. Its theological value is further attested by the conformity evident between it and

later papal pronouncements on the nature of the Church⁵¹. It summarized the indefectibility of the Church as follows:

Whether one considers its existence or its constitution, the Church of Christ is an everlasting and indefectible society, and, after it, no more complete nor more perfect economy of salvation is to be hoped for in this world. For, to the very end of the world the pilgrims of this earth are to be saved through Christ. Consequently, His Church, the only society of salvation, will last until the end of the world ever unchangeable and *unchanged in its constitution*. Therefore, although the Church is growing — and we wish that it may always grow in faith and charity for the upbuilding of Christ's body — although it evolves in a variety of ways according to the changing times and circumstances in which it is constantly displaying activity, nevertheless, *it remains unchangeable in itself and in the constitution it received from Christ*. Therefore, Christ's Church can never lose its properties and its qualities, its sacred teaching authority, priestly office, and governing body, so that *through His visible body*, Christ may always be the way, the truth, and the life for all men. (My emphasis)⁵²

THE VISIBILITY OF THE CHURCH

The reference to the Church as a visible body here is of crucial importance. Our Lord constituted His Church as a visible hierarchically governed body founded on the rock of Peter for whom He had prayed that his faith might not fail (*Ego autem rogavi pro te*). It is incompatible with the profession of Catholicism to posit any form of the "true Church" separated from the Catholic hierarchy in communion with the Roman Pontiff. This is equally true whether the so-called "true Church" is of an invisible nature, with its members known only to God, or whether it is a visible hierarchically governed body with "true bishops" not in communion with the Roman Pontiff. The Orthodox Church has validly ordained bishops, valid sacraments, and teaching that is identical in most respects with that of the Catholic Church, but the Orthodox Churches are in schism and do not form part of the one, true, Church

founded by Our Lord. A person who rejects the authority of the Supreme Pontiff or refuses communion with the members of the Church who are subject to him is a schismatic⁵³.

The Church was instituted by Our Lord to guide her members effectively towards their supernatural end by continuing His own ministry. It must therefore be an essentially visible body. It must be visible by the members that compose it, by the authority which directs those members, and by the bonds which unite them with the divinely instituted authority⁵⁴. In his encyclical *Satis cognitum*, Pope Leo XIII noted the importance of the sacraments among the visible bonds uniting the members of the Mystical Body⁵⁵. Grace is produced in the souls of the faithful by exterior means consisting of sacraments administered with special rites, and celebrated by ministers specifically chosen for this function⁵⁶. Any sacramental rites authorized by the Roman Pontiff must be and are sacramental rites of the Holy, Catholic Church, and, when celebrated faithfully in accordance with the text and rubrics which he has approved, must of necessity give grace, be free from error, and contain nothing intrinsically harmful to the faith.

Furthermore, when we speak of the visibility of the Church, we do not simply mean that her members, her rites, and her ministry can be seen. What we mean is that these can be recognized to constitute the true Church of Christ; so that, in other words, we can point to a specific society and say of it: "This is Christ's Church"⁵⁷. There is not, there never has been, and there never can be, any organized body not in communion with the Roman Pontiff of which that statement can be made. As the Second Vatican Council taught, the hierarchical society and the Mystical Body form one complex reality.

Our Lord referred to His Church as a body which can be seen and distinguished from other societies. His Church is a kingdom (Mt 16:19); a fold or flock (John 21:15ff); a city (Apoc. 21:2); a house (I Peter 2:5). The visibility of the Church is explicitly stated by the Fathers: "It is an easier thing for the sun to be quenched than for the Church to be made invisible"⁵⁸. The perpetuity of the visible, hierarchically governed Church is integral to her indefectibility.

"Behold I am with you always" (Mt. 28:20). "The gates of hell shall not prevail against her" (Mt. 16:18).

THE UNITY OF THE CHURCH

The unity of the Church, also, is integral to her divine constitution. There is only *one* Church, and those not in communion with the Roman Pontiff do not belong to it. "Let there be no schisms among you" (I Cor. 1:10). "Be careful to keep the unity of the Spirit in the bond of peace; one body and one Spirit . . . one Lord, one faith, one baptism" (Eph. 4:3-5). "We, being many, are one body in Christ" (Rom. 12:5). "Upon this rock I will build My Church" (Mt. 16:18). "There shall be one fold and one shepherd" (John 10:16).

St. Augustine warned: "See what you must beware of—see what you must avoid—see what you must dread. It happens that, as in the human body, some member may be cut off — a hand, a finger, a foot. Does the soul follow the amputated member? As long as it was in the body it lived; separated, it forfeits its life. So the Christian is a Catholic as long as he lives in the body; cut off from it, he becomes a heretic — the life of the spirit follows not the amputated member"⁵⁹.

SUMMARIZING

The gift of indefectibility can be summarized as follows. The Church, in order to attain the supernatural end which has been assigned to her by Our Lord must remain indefectible in her divine constitution throughout the centuries, always true to herself in what is of divine institution, and in her teaching always faithful to the doctrine revealed by Jesus Christ⁶⁰. *The Catholic Encyclopedia* explains:

The Church can never undergo any constitutional change which will make it, as a social organism, something different from what it was originally. It can never become corrupt in faith or morals; nor can it ever lose the apostolic hierarchy, or the sacraments through which Christ communicates grace to men. The gift of indefectibility is expressly promised to the Church by Christ, in the words in which He declares the gates of hell shall not prevail against it⁶¹.

AN IMPORTANT QUALIFICATION

The Catholic Encyclopedia points out that :

The gift of indefectibility plainly does not guarantee each several part of the Church against heresy or apostasy. The promise is made to the corporate body. Individual Churches may become corrupt in morals, may fall into heresy, may even apostatize. Thus at the time of the Mohammedan conquests, whole populations renounced their faith; and the Church suffered similar losses in the sixteenth century. But the defection of isolated branches does not alter the character of the main stem. The Society of Jesus Christ remains endowed with all the prerogatives bestowed upon it by its Founder⁶².

It is also important to note that the "main stem" of the Church need not necessarily be a majority or even a large number of those who were once its members. Father R. L. Bruckberger, O.P. has warned us that the Church may one day be reduced to a handful of inflexible Catholics⁶³. This is certainly the case at the conclusion of *Lord of the World*, Robert Hugh Benson's prophetic novel concerned with the coming of Antichrist⁶⁴. But this handful of Catholics would still form part of a visible hierarchically governed Church, even if they were receiving neither leadership nor example from the Roman Pontiff. This is far from a hypothetical possibility. During the Arian heresy the weak Pope Liberius capitulated under pressure, signed a formula of doubtful orthodoxy, and excommunicated the heroic Athanasius. But at no time did St. Athanasius claim either that Liberius had ceased to be Pope or that the hierarchy had ceased to exist, even though most of the bishops had either succumbed to the Arian heresy or had condoned it through codardice⁶⁵. St. Peter did not forfeit his office even though he compromised the faith through cowardice and was justly rebuked by St. Paul (Gal. 2:11). No Catholic historian has ever suggested that Honorius I ceased to be Pope even though he was eventually condemned by the Council of Constantinople (681) and by a number of his successors. The profession of faith to be taken by a new pope, as set down in the *Liber diurnus*, included the name of Honorius among a list of heretics whose views were

to be repudiated. Pope Leo II (681-683), in a letter of approbation for the acts of the Council, pointed out that it was for inexcusable carelessness and negligence that Honorius had been condemned: "He did not put out the fire of heretical teaching at its outbreak, as befitted papal authority, but fanned it by his negligence (*sed negligendo confovit*)". Honorius had certainly been complaisant of a dangerous formula which was open to misunderstanding in a heretical sense, but fell short of formal heresy⁶⁶.

There have been times when two or more men claimed to be the legitimate pope, and there was great confusion among the faithful, particularly during the Great Schism (1378-1417) when the Church was divided by the creation of antipopes. It should be noted that an antipope is a person set up as Bishop of Rome in opposition to the person lawfully elected to the See⁸⁷. A lawfully elected pope who became a formal heretic would not become an antipope but would cease to be pope. There have been about thirty-five antipopes in the history of the Church, but in not one instance was there any question of there being no pope or of the hierarchy having ceased to exist. A true pope had always been elected, the problem was to identify him.

(To be Continued)

FOOTNOTES

44. CE, vol. III, p. 756; CT, pp. 67/8, DTC, vol. IV, cols. 2117, 2145 6; LO, pp. 296/7.
45. CE, vol. III, p. 756.
46. DTC, vol. IV, col. 2183.
47. Ibid., col. 2129.
48. Ibid.
49. CE, vol. XII, p. 261.
50. Ibid., p. 262.
51. CT, p. 87.
52. CT, p. 92.
53. CCL: Old Code, Canon 1325; New Code, Canon 751.
54. DTC, vol. IV, col. 2138.
55. SC, p. 8.
56. DTC, vol. IV, col. 2144.
57. WS, vol. II, pp. 341/2.
58. St. John Chrysostom, Hom. iv, *In illud Dom.*, n. 2.
59. Sermon cclxvii, n. 4.
60. DTC, vol. IV, cols. 2145 & 2149.
61. CE, vol. III, p. 756.
62. Ibid.
63. R. L. Bruckberger, *Lettre ouverte à Jesus-Christ* (Paris, 1973), p. 45.
64. R. H. Benson, *Lord of the World* (Neumann Press, 1981).
65. APMLI, Appendix I.
66. E. John, *The Popes* (London, 1966), pp. 115 & 122. *Dictionary of the Christian Church* (Oxford, 1974), p. 663.
67. CE, vol. I, p. 582.

Bombshell

MARY E. PRENDERGAST

MY husband, son and I, while on a brief visit to Jerusalem in September 1986, experienced the very great privilege of a "mini-Pilgrimage" to some of the Holy Places, in company with a group of non-Catholics of differing degrees of commitment, but some of whom were also clearly touched by Grace. We were led by a sympathetic and knowledgeable young clergyman, which added a good deal to our understanding of what could have been rather confusing.

We began on our Via Dolorosa at the Crusader Church of St. Anne where, for us Roman Catholics, was a special privilege of joining in a quiet *Salve Regina* with a group who came after us.

So we followed in Our Blessed Lord's footsteps in spirit, even if "authorities disagree" about the details of the actual sites.

There is no disagreement, however, about the Church of The Holy Sepulchre. In spite of — or, no, partly because of — the clutter of ages, it is undoubtedly a Holy Place.

We were waiting quietly in line for our turn to enter the Aediculum — the tiny Constantinian shrine over the spot where the surviving Christians after the destruction of Jerusalem had pointed out that Our Lord's Body was laid, and from which It gloriously arose. The whole vast area was peaceful — even the mere sightseers were touched by its air of awe and wonder.

Suddenly the air of recollection was shattered by a loud din which, as it approached, resolved itself into a hymn being bawled (the only word) in a germanic language by a group, at the head of which was a coarse-faced individual who was obviously a clergyman of some sort.

The gross insensitivity of it sent shock waves over us all. I prayed for it to stop, but it went on and on, closer and closer, the language now clearly Dutch. I told myself that they were Protestants, and could not know any better, but were trying to worship God in the only way they knew; but

it was very, very difficult to collect our scattered thoughts and intentions.

It *did* stop eventually and, thank God, by the time it was our turn to enter the Aediculum. We emerged with peace and joy in our hearts, born of an experience which must give greater depth and understanding to every Mass we ever have, or will, attend.

In front of us, emerging from a sacristy, was the 'clergyman', fully vested, making his way to the Catholic Chapel of the Flagellation, where his group awaited him.

He was a Dutch priest, obviously of progressive bent.

Somehow, it sums it all up.

God have mercy on us all, but particularly on those who have lost so much, yet do not know what they have lost.

Amen.

A PRIEST'S VOCATION

To be a priest! To dedicate the years
To faithful furth'ring God's appointed Plan,
To bring His Sacraments of Love to Man —
A State above the whole world's vast careers!
'Bove Angels' state. For who among them nears
Priesthood's Prerogative? When over bread
And wine Christ's own True Words in faith are said.
The God-Made-Man unseen, yet known, appears.
To be a Priest! Become "Another Christ"—
State most highly privileged and unique.
To one Religion only is it bound,
With perfect power from Him Sacrificed!
The Catholic Faith, free to all who seek
It's Truths: divine; so simple, yet profound.

—*Mary Ada George*

To be true to itself, Democracy must be in support of the human dignity of those who live under its aegis. In the following article, first of a new series, Father Paul Crane, S.J. shows why this is so.

CURRENT COMMENT

Democracy and All That

1: BASICS

THE EDITOR

Debased by Popular Usage

THESE are rough days for anyone who tries objectively — in accordance, that is, with moral principle — to make his voice heard within the prevailing politico-social debate. If he attempts to do so, it is virtually certain that he will fall victim to a disordered outpouring of slogans; witch-words screamed out by the semi-literate who have no real knowledge of their true meaning and implications, but who see such words as expressing no more than their own — and for the most part grossly malformed — desires. “Democracy”, so noble a thing in itself, has been debased and disoriented by popular usage, pandered to too often by the gutter press and, sadly, the contemporary media, to the point where it is no more than a kind of umbrella-word beneath which there shelters a witches’ brew of pent-up emotions and cravings of a totally disordered kind.

This prevailing and popular interpretation of what is, in itself, a noble ideal makes Democracy a difficult—indeed, near-impossible—topic to discuss in public. One has a far better chance if one chooses to write about it, and that is what I am going to do now. Here I have the additional advantage of knowing that Readers of *Christian Order* do think objectively; trying to look at the contemporary scene against a background of objective moral principle and to judge it accordingly.

A Primary "Hiccup"

So, in this first article (there will have to be a second) to a consideration of what may be called the basics of Democracy, with a view to realising what it should be: placing it in true perspective, so to say. At once we are confronted with a preliminary "hiccup", which we need to consider closely if we are, even, to begin to approach the heart of the subject itself. Eventually, we have to consider the claim of those who speak of Democracy as a right. In order to do this adequately, when the time comes, we have to consider what a right is; neither can we take too long over it in an article of this sort; further explanation and expansion must wait their turn. The aim here is to put the reader in the picture, giving him enough to go on for the time being.

God Creates for a Purpose and Gives each the Means of Attaining it

A right is well enough defined as a moral (i.e. human) claim that a human being can make in virtue of his human nature, which he has received from God, Who is its Creator. Granted that God has created, creates and will continue to create from nothing every human being on this earth—in that He is directly responsible for the non-material soul that gives human life to each—two things follow. The *first* is that God must have created each human being for a *purpose* precisely because God, being all-perfect, is incapable of aimless action. And God's purpose is that each human being should come through life on this earth to Himself in Heaven. *Secondly*, given this purpose of the Creator, it is not merely inconceivable, but impossible that God should leave the human beings he has created without the means of attaining His purpose in their regard. For, were God to do this, He would be a tyrant. And why? Because a tyrant, by definition, is one who sets people tasks which are impossible of achievement—in this sense, that they are not allowed the means of carrying them out; they are then punished for not doing what is, in fact, impossible for them to do. This is tyranny. Pharaoh ordering the Israelites to make bricks out of straw is a case in point. God is no Pharaoh. Being God He is necessarily all-perfect. Therefore, He cannot do evil. Therefore, tyranny is utterly

alien to Him. Therefore, God *cannot* set human beings on this earth with a purpose to achieve and, at the same time, leave them without the means of achieving it. It follows that human beings are given by God the means of making their way through life to Himself. The God-given kit each one of us has to enable him to make his way through life to God is in the shape of claims he is entitled to make with regard to what he needs as a human being to make his way through life to God. These claims are called moral or human because he has them in virtue (because) of his nature as a human being. The subject or content of that which is so claimed must always and necessarily be seen in terms of that which is good for human nature as such; that which a normal human being *needs* (not necessarily what a particular human being *wants*) in order that he may make his way through life to God at a level suited to the dignity that is his. These needs, which every human being has, are expressed through moral claims of a type that we call rights because every human being possessed of such claims is gifted with the ability to express them. Precisely because, as a human being, he has by reason of his human soul powers of understanding and will, he is able to formulate and express through speech (principally) and/or sign those moral claims, which we call rights and which are his as a human person. And others — because they too are human beings — have the power of recognising rights as such and of attempting, at least, to meet the just and moral claims that they embody.

Dignity and Human Powers

At this point, please note that the power of grasping (recognizing as such and formulating) a claim and resolving (or meeting) it, belongs to a human being by reason of his human soul. At the same time, it is this human and non-material (or spiritual) soul, which gives a human being his or her dignity. And by dignity here one means a far greater likeness to God than that possessed (if you can put it that way) by the rest of God's visible creation. Those wonderful powers of understanding and will, which belong to every human being, flow from his or her soul, which is non-material; therefore not constricted in the way a material thing is; therefore *more like God*, who is in no way material

and, therefore, in no way constricted, than the rest of God's visible creation. Thus it is that man is said so rightly to be made *in the image* of God, whereas the rest of visible creation bears His *imprint* and little more.

Rights in Support of Dignities

So it is that, having been set down by God upon this earth, possessed of the purpose and dignity that is his, man has written into his human nature by his Creator that type of moral claim (which we call a right) to the *minimum* necessary (not the maximum) to enable him to live his life at a level suited to his dignity as a human being. This you might qualify further as the minimum necessary (socially, economically and politically and from the standpoint of religious and moral practice) to enable him to lead a truly human life. No more and no less; which means that this claim is made in virtue of justice, precisely because the virtue of justice, by definition, is concerned with no more and no less; the minimum necessary to lead one's life at a level compatible with one's dignity as a human person made (out of nothing) in the image of God. Obviously, again by definition, justice is not concerned with everything a particular human being might *like* to have. Its goal is the *minimum necessary* to enable a normal human being to live his life at a level suited to his dignity.

Another way of saying "to live at a level suited to his dignity" is to say "to live at a level where a normal human being can employ his human powers in a human fashion", for it is through the use of his human powers within God's Law that a human being serves God; these powers, obviously, must be used responsibly and with regard and respect for the rights of other human beings to do the same. Every human being has rights. So, too, have his fellows. Self-reliance is called for from each; so, too, is a sense of responsibility.

Hand-outs Contradict Dignity

Particularly in the context of the present, I think it important to note that the minimum necessary to support the human dignity of each member of any society cannot take harmonious form, find *normal* expression in an unending series of hand-outs from public authority. The

reason is clear enough. It is rooted in man's nature as a *human* being; as such, possessed of the basic right to make his way through life in *human* fashion through the use that is of his *human* powers; shortly, in freedom under God. The implication here is that, as free, he takes responsibility for those actions he chooses freely as a human being and which he is *obliged*, as a human being, to set within God's law, whilst respecting the rights of others, human beings like himself, to do the same. Contrary to so much uninformed popular opinion, no man is free to do as he likes. Totally dependent on God in virtue of his creation *from nothing*, every human being has the power of choosing freely to do as he wants; but, because totally dependent on God, he is *obliged*, at the same time, to choose what God wants him to do; that is, to set his free-choosing within the compass of God's law. To the extent that he does this, a human being moves himself forward through life to God through the responsible use of his human powers. This is the ideal. Were free hand-outs by public — or private — authority in (supposed) support of human dignity the rule for all in any society, the freedom and sense of responsibility of each would be eroded over the years to the point where the recipients of this kind of "room-service sufficiency" would be reduced to a state not far removed from that which typifies conditioned zombies. Their human powers would be enfeebled through non-use to a condition not far removed from zero capacity. They would find themselves, in fact, at the animal level, governed, as their lives would be, by instinct and sense and little else.

Free Choice a Means, not an End in Itself

One of the things that comes out of the above is that free choice is *not*, as so many who have lost sight of God's law would have it, an end in itself; something to be prized on its own account. Not so. Free choice is a *means to an end*; which can be described accurately enough as freedom (or harmony) of being. There is a physical parallel here, which an expression in the English language allows me to set down as a help to clarification with regard to this concept of freedom, which is so misunderstood and, in consequence, misused today — often, with disastrous results. Here, then, is the parallel. It merits a paragraph to itself.

A Physical Parallel

Suppose a girl wants, for example, to turn herself into a good swimmer. She first takes a careful look at the rules that govern the sport, or art, or swimming. She is using her freedom of choice, in the first place, to apply herself to the rules of swimming, then to put those rules into practice, trying them out on herself in the water and out of it. First results may be most frustrating where she herself is concerned. As for anyone watching her as she flounders away, the picture presented resembles nothing so much as the thrashing about of a semi-beached porpoise, an awful and ungainly sight, to put it mildly. She persists, regardless of the fact that, on several occasions, would-be rescuers mistaking her floundering for the death-throes of a drowning woman have been on the verge of plunging in to her assistance. She perseveres, holding to the rules, practising relentlessly. Perseverance brings steady improvement. She swims better and better every day. Finally perfection is hers. Those who had watched her initial flounderings with some amusement, now watch with amazement and admiration the grace and speed of her passage through the water. "See how *freely* she moves", is what they say. And they are right. Freedom of *choice* rightly used and set within the laws that govern swimming have enabled her within the context of that sport to achieve freedom (or harmony) of *being*. Here, in this article, I am saying that, in the field of one's human (i.e. moral) life, the same applies. Freedom of choice, set within the limits of God's law, leads to freedom of being. Our Blessed Lord gave us the rule, "You shall know the truth and the truth will set you free". There is no "Do as you please" for us in this life. There is "Do as God pleases" and therein—and only therein—is found freedom, fullness and harmony of being. It is found nowhere else; only in freedom of choice rightly set within the context of God's law.

Human Dignity and the Social Group

At this point, you may well be wondering where and when Democracy comes into the picture. We are almost there, but not quite. There are one or two more basic preliminaries that have to be explored and explained; and it is with the basics of Democracy that this article is mainly

concerned. The first thing that needs to be realised is that human beings come together in social groups—tribe, clan, country and, most basic of all, the family — because, as *human* beings, they need, each other to bring completeness to their lives as human beings. Indeed, no man is an island primarily because, left to himself, he would find it impossible, putting it mildly, to live at a level that his dignity as a human person, demands; in such a way, that is, that the scope he needs to make his way forward through life in freedom under God, would be given him. I see no point in labouring away at this point. It is, after all, so obvious. Just think for a moment where we would be if everyone, from the first beginnings of the human race, had sought to live alone. The answer is, of course, that there would be no-one here on this earth, for none of us would have been born because men and women, from the very beginning, would never have come together in the most basic society of all, which is the family. Had this absurdity occurred, there would have been no human society—no human race—because there would have been no kids. Apart from this altogether basic fact, there is the additional point that without the clan, group, tribe and, eventually, the much wider association, which we call the country or fatherland, the scope of each for living at a level suited to his dignity as a human being (freely and responsibly, that is, and with regard to the rights of others to do the same) would be gravely curtailed. If we are to reflect God's glory as we should — thereby becoming a credit to Him or, as the phrase goes, doing Him proud by living freely and responsibly within His law — we need the company of others to do this as well as we should. Our instinct inclines us this way, and our instinct here is God-given and correct. So it is that the social grouping comes into being in order that those human beings who are partners to it, may live more easily, thereby, at the level of their dignity as human beings and make their way through life more easily under God's law to God. Human beings, therefore, can lay claims as of right to a life in society i.e. in the company of others—and they can claim correctly that this claim is in answer to the basic need of their nature as human beings and that it is set there — within the nature of each — by God. As such, human society is God-given; of God.

The Final Good of Social Living

We reach the point, then, where we can say with certainty that the ultimate or final good of any society or social grouping is that those who are partners to it should be able *the more easily* and *because of it* to live their lives at a level demanded by their dignity and their service of God, which must be in accord with their dignity, which demands of each a service that is free and responsible; free and responsible, that is, because exercised (as *human* service must be exercised, if it is to be human) through the human powers of each. This is the purpose of any human society and of that particular form of human society, which we are considering here and which we call the nation or state (*not* to be confused with government which is often called the same) or simply civil society. It is of God—being composed of human beings by way of an aid to their service of God through the easier employment of their human powers in His service, which social and civic living facilitates. Every human being has a right to that easier employment of his human powers which society provides and which I have described as a life lived at the level demanded by his dignity.

Political Authority and the Final Good of Society

Essential to this basic purpose of society—its ultimate or final good—is political authority whose business it is to preserve and promote this purpose; to work steadily for a political, social and economic set-up in which the poorest of its citizens is enabled to live at a level suited to the level of his or her dignity as a human being. This is a magnificent goal, a tremendous ideal, not yet attained, so far as I know, by any civic society or nation on this earth. It represents an ideal constantly to be striven for. Those who say, so tritely and so foolishly, that because the ideal has not yet been attained, God, therefore, has “failed his people” are indulging in nonsense-talk. The answer to this kind of stupidity is in terms of what the great G. K. Chesterton remarked to some who shouted out at him that Christianity had failed. “Christianity has not failed”, remarked the great man, “it has never been tried”. The same in this instance here. God has not failed the peoples of this world. The truth of the matter is that they have failed God; seeking

themselves first where and when they should have been seeking God; seeking what they thought of as their own self-fulfilment, on their own terms and as their first priority, rather than striving first and always for the fulfilment of God's law. "Seek ye first the kingdom of God and his justice (righteousness, that is) and all the rest will be added unto you". How many of us—governments wielding political authority and the citizens they govern—persevere steadily in any intention they may have had originally of doing just that? The correct wielding of political authority, be it remembered, resolves itself into a two-way process. I am reminded at once of the old saying, "Anyone can bring a horse to the trough, but only the horse can drink". Exactly. Government cannot promote successfully the dignity of its citizens; work, that is, for social conditions and circumstances suited to the responsible and free use of their human powers (to their dignity, that is, as human beings) *unless the citizens themselves* co-operate with government in this tremendous task by doing their best to make their way forward under its aegis freely, responsibly and with respect for the rights of others to do the same. This, at base, is what government is all about. What we have here is a sound criterion by which to judge the suitability or fitness of any form of government to wield political authority. Ultimately, it is either for the promotion of human dignity or it is not. If the former, even though somewhat remotely so, it merits, at least, temporary toleration. If the latter, it cannot lay claim even to that. Next month, we shall go into this question and, indeed, well beyond it. There is much more ground to cover. We shall do our best to cover it next time.

(To be continued)

Liberation Theology has been highly praised by some and sharply condemned by others. In 1984, the Vatican's Congregation for the Doctrine of the Faith showed its concern about certain of its aspects in a comparatively Brief *Instruction*. It promised to issue a fuller discussion later.

In the following pages, we begin a series of articles on that "fuller discussion" which was issued on March 22 of last year. Acknowledgements to *Social Survey*.

The Vatican *Instruction* on Liberation : I

W. G. SMITH, S.J.

THE new *Instruction*, or to use its full title, the new *Instruction on Christian Freedom and Liberation*, is a carefully and positively written piece, considerably longer than its predecessor. While the two documents have "an organic relationship" and "are to be read in the light of each other", the second does not set out to criticize in any detail controversial positions taken by some of the theologians who have developed or used one or other of the several forms of Liberation Theology. Instead, it provides an approach and a statement which it believes will "highlight the main elements of the Christian doctrine on freedom and liberation".

At the Heart of the Gospel Message

The *Instruction* begins with the statement that "awareness of man's freedom and dignity, together with the affirmation of the inalienable rights of individuals and peoples, is one of the major characteristics of our time". However, it then admits that the task of securing even the actual recognition of universal human freedom, dignity and rights is far from complete in the nations of the world, as

is that of securing "conditions of an economic, social, political and cultural kind which make possible" the full exercise of freedom. Therefore, because the theme of freedom and liberation "is at the heart of the Gospel message", all of Christ's disciples are called to respond to the "great challenges of our times" and to try to bring about needed social change and the freeing of those suffering under one or other form of oppression.

Theological reflection on these issues, pastoral decisions involving the Church in them, and even the methods to be used in promoting freedom, whether these matters are being considered by clergy or laity, are to be inspired by, to be subject to and guided by "the truth which comes from God [and] has its centre in Jesus Christ, the Saviour of the world".

Revelation

In other words, the actual situation of any given people is certainly to be the point of departure for theological reflection, but essential elements of this reflection must still come from *outside the situation*, from the content of God's already existing revelation. Similarly, if practical reactions seem to be called for after the study of the situation in the light of revelation, these reactions are not to be decided upon without reference to the many principles or directives for human action also given to us in revelation.

"Through the mystery of the Incarnate Word and Redeemer of the world, [the Church] possesses the truth regarding the Father and his love for us, and also the truth concerning man and his freedom". However, while the demands of particular situations can move and help us to penetrate deeper into the understanding of God's truth, no amount of practical observation and experience can ever legitimately lead us to deny or reject any element of God's truth nor to re-fashion it according to the assumptions or assertions of some ideology.

This is not to say that there are to be found in the Gospel detailed instructions about the precise kind of political, economic and social arrangements needed to bring about liberation and establish freedom for individuals or groups of people. The study and decision-making regarding the application of Gospel principles to such matters are appro-

appropriately carried out in the local Churches—"in communion with one another and with the See of Peter".

The Starting Point

The reality of the Redemption, therefore, pre-exists all contemporary local conditions, good or evil, and pre-exists our thought about them. It is a "given" in every human situation. "Through his Cross and Resurrection, Christ has brought about our Redemption, which is liberation in the strongest sense of the word, since it has freed us from the most radical evil, namely sin and the power of death". It is only by fully accepting the fact that "the redeeming Cross is truly the source of light and life and the centre of history", and the consequences of this fact, that we can hope to arrive at an appropriately human plan for the achievement of temporal liberation. Such a plan will take into account the divine as well as the created elements of the human situation and will not reject or seek to negate them.

It should be remembered also that this effort to bring about needed reform in society is not to be thought of as something purely optional, and certainly not as merely a kind of inspiration springing from our human solidarity. We have been given Christ's new commandment to love one another as he has loved us, and it is a universal commandment, one which obliges us to stretch out in love to every person on the earth—and particularly to those who are afflicted by one or more of the many social, political, or economic evils which are very much present in the world today. "It is from Christ the Redeemer that [the Church's] thought and action originate when, as she contemplates the tragedies affecting the world, she reflects on the meaning of liberation and true freedom and on the paths leading to them".

Our Nature and Destiny in the Light Revelation

This is another way of saying what a number of papal documents have pointed out in the past, that the Church's social teaching derives from the particular understanding of the nature and destiny of the human person set out in God's revelation, and that any social proposals which do not take this into account run the risk of making things worse rather than better.

The search for freedom, the *Instruction* continues, has certainly been among "the principal signs of the times in the modern world". This modern search had its precise historical origin in the introduction of the Gospel to the pagan world of the first century of our era. It has progressed or gone astray many times; but since the French Revolution, there has been a tendency to think of future history in ideological terms "as an irresistible force of liberation inevitably leading to an age in which man, totally free at last, will enjoy happiness on this earth". The protagonists of inevitable progress, whether economic or scientific optimists, or Marx and his various followers, popularizers and developers, claim, firstly, to have found the key to the understanding and direction of progress and secondly, that the systems constructed with the help of this key will alone serve to build the ideal and liberating human society.

In fact, this has been a wrong judgement. While there have been some successes in the search for freedom—e.g. many of the secrets of nature have been uncovered, a fair measure of control has been achieved in the fields of health, production, transport and communication, legal slavery and bondage have been formally abolished, human equality and some human rights have been formally recognized—there have also been substantial failures and even disasters. Thus, "our age has seen the birth of totalitarian systems and forms of tyranny which would not have been possible in the time before the technological leap forward", there have been acts of genocide, frequent efforts to enforce the will of minorities by terrorism, the development of the drug culture, the establishment of "new relationships of inequality and oppression between the nations endowed with power and those without it", and the systematic resort to arms as the solution for all sorts of problems.

Independence for Former Colonies

Clearly enough, the further search for freedom in conditions such as these is not going to be a simple process. This has been demonstrated more than once in the experiences of the former colonies. After independence, hard-won for some peoples, several of the new regimes turned out to be a good deal worse than their colonial predecessors.

Those peoples who are "bent beneath the weight of age-old poverty" have also still to find the way to a free life lived "in dignity and justice".

The Basic Truth

The way is open to them, the *Instruction* reaffirms, if they keep in mind the fact that God loves all people, if they return this love and if they go on to love one another in truth and justice.

(*To be continued*)

DO YOU REMEMBER ?

I remember
Yes, sadly now
I remember.
A little boy
Who served Mass
Each day.
And there he met God
In the innate reverence
Of the Mass,
About God, Christ His Son
Now present wholly
In the mystery of Faith.
Alas for the past
And its perfection.
Now "the celebration"
Has turned its regard
To Man, the boy perplexed
Has turned to himself.
Lost to God
Lost to everything.

— *Father Joseph Brown*

Book Reviews

MISPLACED POLEMIC

Synod Extraordinary, by Peter Hebblethwaite. London, Darton, Longman & Todd, 1986. 146 pp., British price £3.95.

Here is one of those books you really can judge by its cover.

Embellishing this paperback, which purports to give "the inside story" of a gathering of 165 bishops from around the globe, is a none-too-complimentary snapshot of a solitary John Paul II—one which chimes in with that image of the papacy which seems so dear to ex-Jesuit Peter Hebblethwaite and others on the liberal fringe of the Catholic Church.

That cover picture, together with the title which inverts that of the Extraordinary Synod, just about says it all. The author's message is that the meeting at Rome in November-December 1985 was just an exercise in thinly-veiled, papal autocracy — a "rigged" affair in which a manipulating pontiff (assisted by the "sinister and menacing" figure (p. 57) of a Rasputin-like Ratzinger) contrived to create an impression of episcopal consensus and spontaneity for a document which in fact was "prepared in advance . . . programmed from the outset" (p. 136).

Admittedly, one can readily understand why the Synod, for dissidents like Hebblethwaite, might taste rather like sour grapes. The reason why he finds its *Final Report* "disappointing" (p. 139) is probably the very reason why the Cardinal Prefect of the Congregation for Doctrine — as I observed him after the final Synodal Mass in St. Peter's — breezed out of the Basilica in a highly expansive mood, laughing and joking with all and sundry. After all, the Church's first official 'post-mortem' on Vatican Council II has resulted in large areas of endorsement for the German prelate's widely-publicized critique of the "faulty interpretations and applications" of the Council which have cast so many "shadows" on the process of post-conciliar renewal (*Final Report*, Part I).

But what sort of evidence does Hebblethwaite provide for his allegations of clandestine papal interference in the conduct of an ostensibly free Synod?

The *Final Report's* opening paragraph, we are told, contains the "tell-tale observation" that the Synod has shared in the joys, griefs, etc., "which the churches scattered throughout the world often experience" (p. 136, Hebblethwaite's emphasis). On the grounds that this rather bland remark bears a broad similarity to one made by the Pope nearly a year earlier when he convoked the Synod, we are seriously expected to take it as evidence of papal heavy-handedness within the Synod itself. Hebblethwaite sees the word "churches" — used in a similar context to that in which the Council's *Gaudium et Spes* speaks of "men of our age" — as proof that John Paul wants to "rewrite" Vatican II in the interests of a "more introverted" Church. He ignores the fact that in the same speech of convocation (quoted in full by Hebblethwaite himself) the Holy Father also speaks of today's Church "in the midst of mankind and with it, sharing in men's own hopes and expectations" (p. 3).

Apart from this mountain of "evidence" for imposed "introversion", we see scarcely any arguments, only assertions. Hebblethwaite seems to regard it as self-evident that several points in the final text which he finds uncongenial could not possibly have come from outside the Vatican (pp. 136-7). Then we learn that the Pope himself finally "let the cat out of the bag" (p. 139) by explicitly welcoming the Synod's proposal for a universal catechism. Hebblethwaite rejects the official statement that this suggestion came "from the floor", asserting that "none of the preliminary reports from episcopal conferences had expressed any such desire" (p. 139). In fact, one of the few such reports which I know something about — that of the Puerto Rican bishops — explicitly called for such a catechism. Apart from any other such requests which may have escaped Hebblethwaite's detection, it should be kept in mind that journalists were in any case not admitted to the group discussions where such matters would have been raised. In the end, in order to sustain his thesis of a hidden pontifical "touch on the controls" (ch. 10), Hebblethwaite has to insinuate that the Synod's chief spokesman, Cardinal Danneels, who rejected

that thesis to his face, is untruthful (pp. 137-8). And this, after the author himself has acknowledged earlier on that Danneels is "an honourable man" (p. 109).

In fact, Hebblethwaite's polemic contains many more half-truths and errors than space will permit us to show: for instance, his attempt to drive a wedge between the Pope and the Italian Episcopal Conference (pp. 63-4); his absurd allegation that the same Conference "detests" the vital, youthful, and pro-papal *Communione e Liberazione* movement (p. 64); and his calumny that "the editors of *The Wanderer* are at one with Archbishop Lefebvre in questioning the legitimacy of Vatican II" (p. 140). (In fact, of course, this American weekly is disliked by the Society of St. Pius X precisely because it has been a consistent and militant defender of the post-conciliar papacy, and of the Council's authentic teaching.)

When fifteen Latin American Cardinals are so rash as to express "complete support" for the Pope and Cardinal Ratzinger, as well as "total adhesion" to the magisterium, Hebblethwaite shows the gravest concern at such "odiously exaggerated flattery", which he finds symptomatic of a "dangerously totalitarian streak", "ecclesiastical Fascism" and several other maladies of that ilk (pp. 105-6). This colourful language, oddly enough, comes from one who lectures a quite mildly-spoken Latin American prelate (p. 126) on the evils of "systematic denigration, caricature of opponents and demagogy", and who recommends to His Excellency the advice of St. Ignatius Loyola: always "try to understand" the views of others "in the best possible light" (p. 127).

Typical of Hebblethwaite's own spirit of Ignatian meekness is his gentle description of U.S. Bishop James Malone's remarks on episcopal conferences: "a 'quick one-two' to Ratzinger's jutting jaw" (p. 118). But perhaps the author of the *Spiritual Exercise* may have raised at least one saintly eyebrow at our author's attempt to see Cardinal Ratzinger's scholarship "in the best possible light": according to Hebblethwaite, "one would not buy a used theological manual from this man or entrust him with the theological education of one's daughter" (p. 53).

Enough. For what is supposed to be Christian journalism, this book decidedly misses the mark. It impresses (if that is the right word) chiefly by virtue of its bad taste, bad temper, and bad scholarship.

Fr. Brian W. Harrison.

CHESTER BELLOC AND OTHERS

I feel very sure I am correct in suggesting that no-one has struggled more bravely or fought harder in defence of human life than Father Paul Marx, O.S.B. This for as long as I can remember. And he is still at it as courageously and effectively as ever. In evidence, one need only cite the stream of leaflets, pamphlets and booklets that pour out of his office (Human Life International, 418 C. Street, N.E., Washington D.C. 20002, U.S.A.). All this, apart from his own articles and speeches delivered to audiences all over the world.

The latest booklet I have from his office is a work of 106 pages, complete with what is, for its size, a massive and most useful bibliography. The subject of the booklet is Euthanasia, which anti-lifers the world over are now pressing so hard for, only one of a host of totally immoral and discreditable practices that are steadily gaining ground today, becoming fashionable, so to say and, in consequence, pressurizing those unfortunate Catholics — already caught in the net of doctrinal neo-Modernism — to accept yet another ugly manifestation of its social counterpart.

It is at times like the present that one longs for a Chesterton or a Belloc to do a demolition job on the unlovely exponents of the almost innumerable brands of moral turpitude that are thrust at us today. Chesterton would be just the man to deal with those, whom I think of as the "*Manchester Guardian*" types of the present, as effectively and as devastatingly as he dealt with their counterparts in the thirties. The great man would have turned them inside out and left them trussed up in a corner. Belloc would have crushed them in magnificently terse prose and with splendid scorn. For the one, a rapier; the other, a two-edged sword. What a boon these two were in their day. What splendid, calm assurance they gave us all. Happily, they are still with us. The Ignatius Press of San Francisco (Distribution Centre, 15 Oakland Avenue, Har-

ri-son, N.Y. 10528, U.S.A.) is in process of publishing the Collected Works of G. K. Chesterton. I have Volume 1 before me as I write. It consists of *Heretics*, *Orthodoxy* and *The Blatchford Controversies*. Errors like history, repeat themselves. So it is that many of G. K. C.'s splendid arguments against the imposters of his day can be used with great effect against those of our own. This first volume is warmly commended to readers. It can be obtained, as can just about all of those books and pamphlets mentioned in this General Review from either the Holy Cross Catholic Bookshop or the Carmel Bookshop. The addresses of both will be found in this issue of *Christian Order* either at the foot of this review-section or elsewhere.

Chesterton, of course, does not stand alone. The great Belloc stood at his side. Together they shared the glory that came to them in their heyday as doughty fighters for the Faith. They share it still today. Hilaire Belloc, Chesterton's old and magnificent comrade-in-arms, is having his own come-back. It is surfacing slowly but surely on the other side of the Atlantic — in Canada, primarily, but in the States as well. The *Chesterton Review*, a most impressive quarterly, published in Canada, devotes its May (1986) Issue to the great man. It is very well worth a reflective perusal. Further inquiries to Aidam Mackey Books, 15 Shaftesbury Avenue, Bedford MK 40, United Kingdom or to "The Chesterton Review", St. Thomas More College, College Drive, Saskatoon, Sask. S7N OW6, Canada.

Finally, a small clutch of publications of varying sizes and shapes, which deserve a great deal more in the way of mention than space allows. Father Paul Marx's Human Life International has published an excellent address delivered by Father Richard Cremins, S.J. — an Irish Jesuit working in Zambia — during the Seminar on the Family, held on the occasion of the Forty-Third Eucharistic Congress in Nairobi (Kenya) in August, 1985. It is very well worth reading. Next, Saint Raphael Publications (31, King St. West, Sherbrooke, Quebec, Canada J1H 1N5) have produced in booklet form three Conferences, given by Father John O'Connor, O.P. and entitled, *Hell's War against Our Children*. They are graphic and horrifying. You should read them. Neo-Modernists would sneer at you for so doing. All the more reason why you should do so. Finally,

om the Augustine Publishing Co. (Chumleigh, Devon
X18 7HL, U.K.) there comes *The Third Secret of Fatima*
by Brother Michel de la Sainte Trinite. Fatima has not
een helped by some of its commentators. The reverse is
ne case here. In this pamphlet the Third Secret is explained
with clarity, sense and devotion by one who most certainly
nows what he is talking about, and writes accordingly.
This excellent pamphlet should be bought, read and passed
ound — especially now.

Paul Crane, S.J.

STRONGLY RECOMMENDED

If you wish to purchase any of the books mentioned in
Christian Order by way of review or otherwise, please note
that there are two excellent Catholic Bookshops, both run
obligingly and with a high degree of efficiency, which we
have no hesitation in recommending to readers and are
here recommending again. They are:

The Holy Cross Catholic Bookshop, 4 Brownhill Road,
Catford, London SE26 2EJ.

Carmel of Plymouth, 1 Grenville Road, St. Jude's,
Plymouth.

Comfort for the Despondent

Cardinal Wiseman was by temperament keenly susceptible to "the slings and arrows of outrageous fortune", and his sensitive heart was wounded by the "newspaper assaults, remonstrances by letter . . . sharp rebukes by word of mouth", mostly concerned with his support and advancement of the Converts, and especially Manning and Ward. English Catholics, many of them heroic, had been shackled for so long that "their hands were too numb to shake off the chains, and they shunned the daylight".

It was when his spirits were at their lowest that he wrote: ". . . seldom before have I felt the peculiarity of my position in my total isolation as regards support and counsel, as well as sympathy and concurrence in views and plans . . . Many an hour of the lonely night have I passed in prayer and tears before the lamp of the Sanctuary". He had at this time occasion to visit, in Rome, a "poor, ignorant uneducated man of the lowest class", in whom he had formerly taken an interest and who was now in hospital, paralysed. To his astonishment, the man addressed him "in a most unexpected way, as far as I can remember (for the impression made on me by his words was very strong), telling me not to change my mode of acting, but to go on as I had done till then, without minding what people said: this was uttered in a very marked, decided tone, as if the man knew all about it, and I felt quite amazed as to what could have made him address me in such a manner, for I had not said a word that could have suggested his speech . . . yet the impression made on my mind was that he clearly alluded to my dealings with converts (and I think his words must have pointed to this subject), and that it thus pleased God to console and encourage me through the mouth of one of His poor to whom I had shown some little charity".

(From "*Nicholas Wiseman*" by Brian Fothergill: Chap: X)